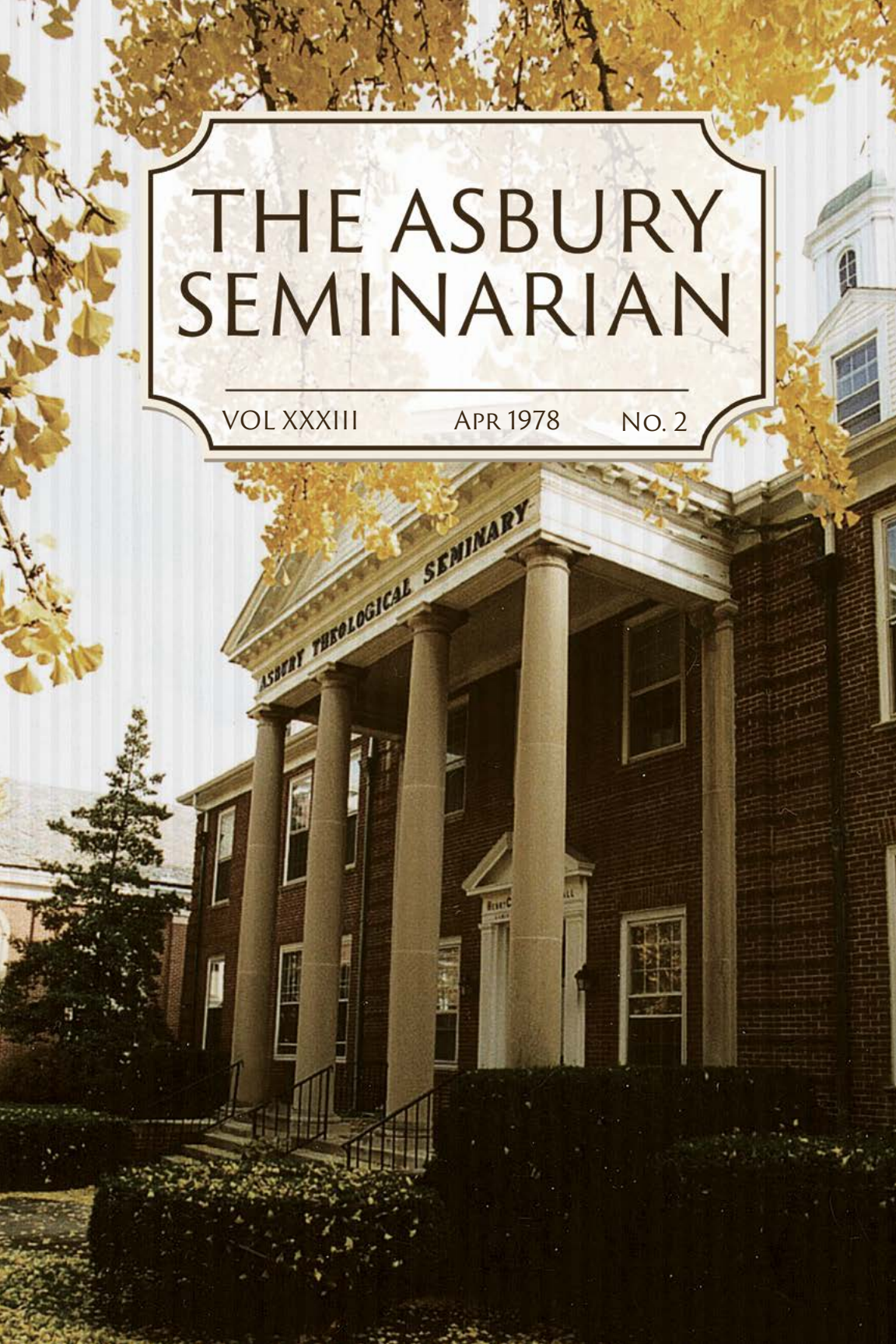


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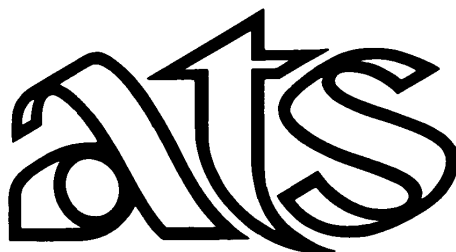
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*The Wesleyan Message  
in the Life and Thought of Today*



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*The purpose of this publication is to serve as an organ of Asbury Theological Seminary for the dissemination of material of interest and value primarily to its immediate constituency of alumni, students and friends, but also to a broader readership of churchmen, theologians, students and other interested persons.*

*Material published in this journal appears here because of its intrinsic value in the on-going discussion of theological issues. While this publication does not pretend to compete with those theological journals specializing in articles of technical scholarship, it affirms a commitment to rigorous standards of academic integrity and prophetic forthrightness.*



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# Guest Editorial

## The Baptism with the Spirit: Wesley's Caution

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by Laurence W. Wood

The association of the “baptism with the Holy Spirit” with John Wesley’s concept of Christian perfection was not, as is sometimes said, simply a later development within the holiness tradition as such (though there was a *further* working out of this idea). John Fletcher made extensive use of Pentecostal language in his writing on holiness. Likewise Charles Wesley freely alludes to Pentecostal terminology in his hymns on Christian perfection. In his sermon on “Christian Perfection,” John Wesley quotes Charles Wesley’s hymn, “The Promise of Sanctification,” based on Ezekiel 36:25ff., which clearly associates the experience of Pentecost with perfect love.

In this same sermon, Wesley exegetically supports his doctrine with Old Testament passages which anticipate Pentecost, such as Deuteronomy 30:6 — circumcision of heart — and Ezekiel 36:25 — sprinkle clean water upon you, and ye shall be clean (cf. section II, paragraph 29). This equation of Christian perfection with the event of Pentecost can hardly be overlooked. Further, in section II and paragraph 26 of this same sermon on Christian perfection, Wesley quotes Acts 15:9 — “purified their hearts by faith” — as the meaning of perfect love. This would further seem to legitimate the connection between the baptism with the Spirit and Christian perfection which his contemporaries were making explicit. Similarly, in a letter to Joseph Benson, Wesley specifically identified Christian perfection with “filled with the Spirit” (*Letters*, V, 229).

It is true, however, that Wesley did not make systematic use of Pentecostal terminology in defining his doctrine of holiness. It is also true that Wesley discouraged the identification of “receiving the Spirit” with Christian perfection on the grounds that it might confuse some into thinking that believers at conversion do not have the

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***Dr. Wood is Assistant Professor of Systematic Theology at Asbury Theological Seminary.***



Spirit. It should also be noted that Wesley's caution in this regard is pragmatic, not exegetical. Unfortunately this caution has not always been heeded. Hence a similarly defective understanding of the Trinity has been fostered, and the consequences in such cases can be devastating for Christian experience.

While there is a unique reception of the Spirit in the life of the believer subsequent to this initiation into the Christian life, nonetheless it is the same Spirit whom we receive at conversion. *Devotionally* speaking, there is no difference between receiving Christ and receiving the Spirit, for the Spirit is the risen Christ. *Theologically* speaking, there is a real differentiation among the Father, Son, and the Holy Spirit, but it is a differentiation-in-unity. This triunity of God's being means that whatever unique function one of the divine persons has, the other divine persons share in the same activity (*opera trinitatis ad extra sunt indivisia*). The notion of the Trinity does not involve three independent centers of consciousness within the life. Nor do the progressive stages of Christian experience lend themselves to the notion that one can have the Son without the Spirit. Terminologically, we can speak of the "deeper Christian life" as the fullness of the Spirit without downgrading the reception of Christ in conversion even as we can speak of the unique coming of the Spirit on the day of Pentecost as a deeper revelation of God without downgrading the person of Christ.

To be sure, Pentecost was in one sense an unrepeatable event in salvation history, for it marked the birthday of the Christian Church. Hence all believers as members of the body of Christ are justified, converted, sanctified, and "filled with the Spirit" in the positional sense of being "in Christ." Yet, in another sense, the fullness of the Spirit may not be actualized in all believers. It is one thing to be "in Christ," but it is another thing for "Christ to be formed in us" in the actual sense that we fully appropriate His righteousness.

The point here is simple. Even as there were stages in salvation history in which God was progressively known as Father, Son, and Spirit, so there may be stages in one's personal history of salvation in which one may know God successively as Father, Son, and Spirit. Yet, it is the one God who is known. Further, the pattern of the disciples' experience along with others (e.g. Samaritans) in the narrative of Acts legitimates the terminological distinction between the "birth of the Spirit" and the "fullness of the Spirit." One can hold this distinction without disregarding John Wesley's caution at this point.



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# What Does It Mean to be Sanctified?

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by Frank Bateman Stanger

I have some deep concerns about the doctrine of the Holy Spirit in its relationship to the deeper life of the Christian. One of my concerns about the sanctified life is in the area of *communication*. The meaning of the Spirit-filled life needs to be communicated to each of us accurately and meaningfully, and then we need to communicate it to others persuasively.

There is a lot of confusion about what it means to be sanctified. Let us not condemn one another because of such theological confusion. We need light, not judgment. We must seek sincerely to learn what is meant by “a second work of grace subsequent to regeneration.” Why do we speak of sanctification as “entire” sanctification? What are the involvements of the Spirit-filled life?

I am also concerned about *centralities* in relation to the Spirit-filled life. I am concerned that when we talk about the Spirit-filled life, the sanctified life, we focus upon the centrality of “the Gift” of the Spirit. We must beware of overemphasizing peripheral things such as “gifts.” Let our focus be first on the central thing.

I am also concerned about the *content* of the Spirit-filled life. We must understand what it means to be filled with the Holy Spirit. To be filled with the Holy Spirit means to be filled with Jesus Christ. We will never know what it means to be entirely sanctified unless we understand what it means to have the mind of Christ, the love of Christ, the desires of Christ, the volitions of Christ and the consecration of Christ. The Spirit-filled life means to model the balanced life of Christ. Such a balance manifests itself in wholeness in every part of one’s being. It means a continuing spiritual maturity. It means sensitivity to sin in every form. It means a concern about injustice and falsehood wherever they rear their ugly heads. The

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*A message delivered by President Frank Bateman Stanger, Asbury Theological Seminary, Wilmore, Kentucky, during the annual Holiness Emphasis Conference, October 26, 1977.*

content of being filled with the Spirit includes the continuity of Spirit-filled living in all of its manifestations, in all situations.

I am also concerned about the *context* of the Spirit-filled life. I want us to see the baptism of the Holy Spirit and the Spirit-filled life within the parameters of the Church of Jesus Christ. The Holy Spirit was given to the Church. He was not given to individuals to run away from the Church. The Holy Spirit is a gift to be used within the parameters of the Church, to make it possible for the Church to fulfill its divinely appointed and redemptive ministries. The Holy Spirit belongs to the Church for which Jesus shed His precious blood, the Church which Jesus loves and the Church which someday He will present to the Father without a spot or wrinkle.

A final concern which I mention relates to the *correlation* of the ministry of the Holy Spirit in personal sanctification with all the other ministries of the Spirit both within the person and the Church. The Spirit-filled life is never an end in itself. Being filled with the Spirit makes possible full-orbed Christian experience and unceasing contributions to the Church in the various outreaches of its redemptive functions.

Against the background of these concerns I want to talk with you on the topic “what does it mean to be sanctified?” I am focusing on “sanctification” in the traditional Wesleyan sense of “entire sanctification.” I am referring to entire sanctification as a definite experience of God’s grace through the ministry of the Holy Spirit, which is available for the Christian who has already been “born of the Spirit.” Perhaps you have heard of this experience under other names — “the baptism of the Holy Spirit,” “the deeper life,” “Christian holiness,” “Christian perfection,” “the abundant life,” “the victorious life,” “the fullness of the Spirit.”

I am talking about something that is for Christians. We must keep that clearly in mind. If you are an unregenerate sinner, if you have never experienced the forgiveness of your sins, if the Spirit does not bear witness with your spirit that you are a redeemed child of God, I am really not talking to you in this particular message. However, I am praying for you that you will experience initial salvation. May you pray, “God be merciful to me a sinner.” This message is concerned about something which is for those who have already met Christ and received His forgiveness for sins.

Now before I get into the heart of my message, let me share a few selected verses of Scripture from the writing of St. Paul as recorded

## *What Does It Mean to be Sanctified?*

in the eighth chapter of Romans:

For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, it is not subject to the law of God neither indeed can be. So they that are in the flesh do not please God, but you are not in the flesh, but in the Spirit, if so be that Spirit of God dwell in you. Now if any man does not have the Spirit of Christ, he is none of his. If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you shall die; but if you through the Spirit mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God. Amen.

In trying to answer the question “what does it mean to be sanctified?” I want to share seven things it does *not* mean, and seven things it *does* mean.

### **What Entire Sanctification Is Not**

First, let's consider what it does *not* mean to be sanctified.

1) It is *not* initial salvation. It is not the same as “regeneration,” “justification,” the “new birth.” The disciples of Jesus were regenerated and justified persons before the Day of Pentecost. At that time they received a new experience in divine grace — they were filled with the Holy Spirit.

That entire sanctification is different from, and subsequent to initial salvation, is the testimony of the saints across the Christian centuries. John Wesley wrote: “We do not know a single instance, in any place, of a person's receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, clean heart.”

2) It is *not* any kind of mortal perfection. It does not restore

Adamic perfection — the perfection of man before the fall. It is not angelic perfection which is reserved for heavenly beings. It is not philosophical perfection which strives for a perfect human existence. It is not resurrection-life perfection of which Christians will partake after they experience the resurrection of the body.

3) It is *not* exemption from temptation nor freedom from ignorance, mistakes and infirmities. Temptation is an inescapable part of the moral probation of our mortal existence. It will not cease until death.

Nor can we expect freedom from ignorance, mistakes and infirmities. Wesley wrote: "A man may be filled with pure love, and still be liable to mistake." Again he said: "The mind itself may be deeply distressed, may be exceedingly sorrowful, may be perplexed . . . while the heart cleaves to God by perfect love, and the will is wholly resigned to Him."

In this regard Wesley offers a very meaningful insight into the nature of sin for which a person is accountable. He distinguishes between sin as "the voluntary transgression of a known law of God," and "involuntary transgression" which is the unintentional transgression of a law of God, presumably unknown. Because no one is free from "involuntary transgressions," Wesley said that he never would use the phrase "sinless perfection." However, he declared that "involuntary transgressions cannot properly be classified as sin, since the absence of intention carries with it no personal guilt."

4) It is *not* an experience in which it is impossible to sin. The removal of the possibility of sinning would dehumanize a finite person. Only God exists in such absolute impeccability. There is a radical difference between *non posse peccare* (not possible to sin), and *posse non peccare* (possible not to sin).

Therefore, entire sanctification is not an experience from which a person cannot lapse. We hear Wesley again: "There is no such height or strength of holiness as is impossible to fall from." Robert Barclay wrote: "And there remaineth always in some part a possibility of sinning where the mind doth not most diligently and watchfully attend unto the Lord."

5) It is *not* necessarily the repossession of the outward phenomena of the first Day of Pentecost. Those phenomena were three in number: the sound of a rushing, mighty wind which filled the entire room; the distribution of a tongue of fire to each person in the room; and the ability to bear witness to Christ in languages which those

## *What Does It Mean to be Sanctified?*

receiving the Spirit had not known previously (see Acts 2:1-6).

Some people through the years have made the mistake of thinking that we never enter the Spirit-filled life, that we are never entirely sanctified, unless certain of these phenomena, or all of them, become a part of our own spiritual experience. This is a grossly mistaken notion. E. Stanley Jones reminds us that these outward phenomena were but the scaffolding of the first Pentecost. The scaffolding has been taken down, but the spiritual principle of Pentecost abides. God offers to Christians the fullness of His Holy Spirit.

6) It is *not* an unbalanced, eccentric kind of spiritual experience. The Spirit-filled life is not fanaticism. It is not sentimental weakness. It is not religious exclusiveness. It is not melancholy. It is not emaciation. It is not asceticism. God never called us to be holy in a “hole.”

“Eccentric” means “off-center.” Some persons seem to think — at least they act that way — that the more off-centered, unbalanced, and abnormal they are, the more deeply spiritual they are. I recall visiting a church which had a large sign over the pulpit which read: “Jesus Christ is here. Don’t be surprised at anything.” But I must confess that if Jesus Christ were truly there, I might be surprised at some things if they should occur. Jesus had the Holy Spirit without measure, and He was the most balanced personality who ever lived. Spirit-filled Christianity is normal spiritual experience and activity.

7) It is *not* maturity of life. The crisis of being filled with the Holy Spirit is an experience of purity. The life which follows such a purifying experience is one of maturity. Spiritual maturity is the ever-beckoning goal of the pure heart.

I like John Wesley’s use of the phrase “going on unto perfection.” To me, having one’s heart made pure in love is but the beginning of a continuing life of “going on unto perfection.” Purity leads to maturity. The late Archbishop William Temple spoke of the developing degrees of perfection. He illustrated by noting the difference between the perfection of the immature child and the perfection of the more mature adult. But he pointed out that each is truly perfection at its own particular level of development.

## **What Entire Sanctification Is**

So much then for what sanctification is *not*. We now deal with the other aspect of our subject: what *is* it? What happens when a person is

“entirely sanctified”? Again I am pointing out seven things.

1) *It is* the crucifixion of the carnal mind. The carnal mind is the sin nature within us as the result of the fall. It is inherited from generation to generation. It must be “crucified” if the Christian is to live victoriously over sin.

The carnal mind is not the self viewed as the essence of the human creation. Rather, it is the identification of the self with the sinful and ungodly perversions of the subconscious mind. The self is to be crucified in the sense that sinful and sensate self-centeredness is destroyed, and the basic desires and attachments of the self are cleansed through the indwelling of the Holy Spirit.

St. Paul testified to such an experience: “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me . . .” (Gal. 2:20). Centuries later Robert Barclay wrote: “. . . The body of death and sin comes to be crucified and renewed . . . so as not to obey any suggestions or temptations of the evil one . . . .”

2) *It is* the disciplined control, under the influence of the Holy Spirit, of the human personality. It is the giving of ourselves unto God, as those who are alive from the dead, and the yielding of all our members to God as instruments of righteousness (Rom. 6:13).

The sanctified life does not rob us of our individual and differing human personalities. It does not mean exemption from constant Christian discipline. Rather, it does mean that the Holy Spirit who is in complete control of our hearts and lives directs and assists us in the necessary disciplining of every area of human personality.

3) *It is* the habitation of the Holy Spirit within us and our abiding in the Holy Spirit. It is reciprocal abiding: the Spirit in us and we in the Spirit. The blacksmith thrusts his iron into the fire. After a while it becomes red hot. Then it is difficult to tell whether the iron is in the fire or the fire is in the iron.

Such is the Spirit-filled life of the Christian. And such abiding in the Spirit brings new dimensions to the Christian life — the dimension of purity and the dimension of power. The Spirit-filled individual is made adequate by the Holy Spirit both to be and to do what God intends.

4) *It is* perfect love. This is the term which perhaps best describes what Wesley had in mind when he enjoined such an experience upon “the people called Methodists.” Wesley’s own descriptions of the experience are illuminating and deeply meaningful:

## *What Does It Mean to be Sanctified?*

This it is to be a perfect man . . . even to have a heart so all-flaming with the love of God . . . as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable to God through Christ.

It is to be inwardly and outwardly devoted to God. It is loving God with all the heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love remains in the soul; and that all the thoughts, words, and actions are governed by pure love.

It is pure love reigning alone in the heart and life.

5) It *means* to be filled with Jesus Christ. Jesus said, “I will send another comforter.” Who was the first comforter? He was. He was going to send another Person just like Himself — the Holy Spirit. We read: “If any man have not the Spirit of Christ, he is none of his.” If we are possessed by the Holy Spirit, we will be like Christ. We need to keep in mind that it is possible to be under the influence of a spirit which isn’t the Holy Spirit, even though we are tempted to think that all “spirit experiences” are holy ones.

When we are under the influence of the Holy Spirit, we are becoming like Christ. Sanctification means Christ-likeness. A young artist tried to duplicate the masterpiece of his master. He used everything that was his master’s — his studio, his canvas, his brushes, his paints, his model. However, upon viewing the young artist’s work, a fellow artist responded: “You have everything that is your master’s except his spirit.”

6) It *is* the manifestation of “the fruit of the Spirit” in one’s life. In Galatians 5:22, 23, St. Paul identifies “the fruit of the Spirit” as love, joy, peace, longsuffering, gentleness, goodness, truth, meekness, self-control. There are three fruits for God to feed on — love, goodness, faith. There are three fruits for others to feed on — joy, gentleness, meekness. There are three fruits for one’s self to feed on — peace, longsuffering, self-control.

7) The Spirit-filled life *is* the Christian’s daily life lived under the influence of the active ministry of the Holy Spirit. One of the best ways I know to confirm this truth is to discover in the Scriptures what are the ministries of the Holy Spirit promised to the Spirit-filled person.



Let me illustrate by referring to one chapter in Holy Scripture — Romans 8. In that passage Paul delineates at least 13 ministries of the Holy Spirit to those in whom He dwells: liberation (v. 2), indwelling (v. 9), identification (v. 9), resurrection (v. 11), healing (v. 11), crucifixion (v. 13), guidance (v. 14), acceptance (v. 15), assurance (v. 16), warranty (v. 23), enabling (v. 26), intercession (v. 26, 27), revelation (v. 28-39).

It is glorious to try to contemplate the mighty spiritual influence of all these personal ministries of the Holy Spirit. All of them are offered to us if we will let the Holy Spirit possess us fully.

Holy Spirit, faithful Guide,  
Ever near the Christian's side;  
Gently lead us by the hand,  
Pilgrims in a desert land . . . .

Ever present, truest Friend,  
Ever near Thine aid to lend . . . .

— Marcus M. Wells

Do we need any further incentive to Spirit-filled living?

There may be some who know enough about the sanctified life, who are walking in the light concerning it, who are hungry enough for it, and who are saying, "I want to receive. I want to enter in."

God's good news is that you may enter in now. Once a man was looking for the Master's garden. He had been told how beautiful it was. He said to a passerby: "Do you know where the Master's garden is?" The person replied: "Walk up the road, keep on it until the road narrows into a path. Follow the path until it leads to a gate. Then open the gate, step in, and you are there."

*Prayer:* O Thou, Holy Spirit, do for us what we need to have done for us most in relation to the marvelous experience of this Spirit-filled life. If we need to dialog, then be with us as we dialog. If we need to enter in, then help us to receive Thy Spirit in all of His fullness. And Father, we want to thank Thee again for Thy gift of Christ and for Christ's gift of the Spirit. Amen. ■



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# Gift, Gifts, Fruit

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*by Frank Bateman Stanger*

I invite your attention to a passage found in Paul's Epistle to the Galatians, chapter 5, verses 16 through 25.

This I say then, Walk in the Spirit and you shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would. But if you be led of the Spirit you are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Amen.

I want us to understand the difference between Gift, gifts, and fruit in relation to the redemptive ministry of the Holy Spirit in general, and in relation to the Spirit-filled life in particular.

## Gift

I begin with the *Gift* — I always capitalize it — of the Holy Spirit. On that first Day of Pentecost Peter, in his sermon to the multitude who had gathered in Jerusalem, declared: "You shall receive the gift

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*A message delivered by President Frank Bateman Stanger, Asbury Theological Seminary, Wilmore, Kentucky, during the annual Holiness Emphasis Conference, October, 26, 1977.*

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of the Holy Spirit” (Acts 2:38). Five verses earlier in the Scripture account Peter had spoken of the coming of the Holy Spirit in His fullness as the divine promise (Acts 2:33).

The Gift of the Spirit is God’s offer of the fullness of the Holy Spirit to the Christian believer. Christ had promised it: “If you then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them who ask Him?” (Lk. 11:13). “Behold, I send the promise of my Father upon you; but tarry in the city of Jerusalem, until you be endued with power from on high” (Lk. 24:49). “You shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8).

The Day of Pentecost, recorded in the second chapter of Acts, became the dramatic occasion of the first Christian believers’ receiving the Gift of the Spirit. In the previous message the outward phenomena of Pentecost were mentioned: the sound of a rushing, mighty wind; the tongues of fire; the ability to communicate in unknown languages. But these were only the scaffolding of Pentecost. The scaffolding was taken down after the abiding spiritual principle was established. It is the content of the Gift of the Spirit that matters — God’s offer of Himself to every believer in the fullness of the Spirit.

Many persons do not understand the reason for the Wesleyan emphasis upon receiving the fullness of the Holy Spirit as a “second definite work of grace.” Let me share some insights which may be helpful at this point. The Wesleyan emphasis upon a second work of grace is modeled after the experience of the early disciples. They were converted before the Day of Pentecost. On the Day of Pentecost they were filled with the Holy Spirit.

Wesleyans believe that two definite works of grace are needed for several reasons. First, the two-fold nature of sin needs to be dealt with redemptively. Sin is both outward acts and inward nature. Initial salvation provides justification in relation to sins already committed and regeneration in effecting a new life of righteous conduct. Entire sanctification provides inner cleansing, thus dealing with the sin-nature.

In the second place, the person seeking initial salvation is not aware of any need of a subsequent deeper experience of grace at that time. He craves forgiveness: “God be merciful to me a sinner.” It is only after receiving forgiveness that the believer senses the inward struggle with the inherited sinful nature.

## *Gift, Gifts, Fruit*

Third, the person seeking initial salvation cannot meet the conditions of receiving the Holy Spirit in His fullness. The sinner is dead in trespasses and sins, and is capable of only confession. But the “born-again Christian” is able to present himself/herself as a “living sacrifice” unto God, which spiritual act signifies total receptivity to the baptism of the Spirit.

Furthermore, the ministry of the Holy Spirit has a different redemptive focus in each of the two spiritual experiences of initial salvation and entire sanctification. In initial salvation the Holy Spirit performs a regenerating ministry. In entire sanctification the Holy Spirit effects a purifying work.

Many persons also raise the question, what does the fullness of the Spirit do for a Christian which regeneration has not already accomplished? Here again the early Christians are our model. There were radical transformations in their spirit and lives after the Day of Pentecost.

Look at them corporately, first of all. At the time of the crucifixion of Jesus they went into hiding. They were behind closed doors because they were afraid. But after the Holy Spirit came upon them on the Day of Pentecost, everything was changed. No longer were they afraid to witness to their Lord. He was alive — and so were they! They went everywhere preaching the Gospel. They were filled with boldness. They even counted it a privilege to suffer for their faith.

Now look at Peter who again is representative of the others. He denied his Lord three times. He was in hiding. He had trouble believing that Christ was risen from the dead. In his frustration he was tempted to return to his old vocation of being a fisherman. But something happened to Peter on the Day of Pentecost. He stood straight on that day and proclaimed the Gospel of a crucified and risen Lord in the face of hostile Jews to a mighty multitude. Fear and cowardice had vanished from Peter’s life. He followed his Master faithfully all the way to his own cross. Perhaps as tradition says, he was crucified head downward.

What difference does Pentecost make to the Christian? The fullness of the Holy Spirit adds two dimensions to the believer’s life: purity and power.

Purity is the cleansing of the heart from inner conflict, inner division, inner unrighteousness. It is the crucifixion of the carnal nature, the destruction of that self-centeredness which binds the self to evil inclinations. Purity makes possible the growth of posi-

tive emotions. Purity provides the single-mindedness of love. I like what Esther Angel wrote in our student newspaper the other day: "Sanctification and holiness give us a singleness of focus."

Perhaps purity is better experienced than described. I remember the young person who rose from the altar rail one evening and taking me by the hand confidently testified, "Now I feel so clean." How well we know it when we are clean inwardly. How agonizingly we struggle inwardly when we are not.

But there is also the added dimension of power which the baptism of the Spirit provides. "You shall receive power when the Holy Spirit is come upon you." It is so easy to misunderstand the meaning of spiritual power. Our generation is so sensate and demands sensational and so-called "miraculous" displays of power.

But spiritual power really means adequacy. The person who is Spirit-filled is made adequate by the Holy Spirit to be and become and do what God intends. We need power for holy living, day by day. We need power for spiritual maturity. We need power to minister effectively in the place where God has placed us.

We are prone to think of highly visible personages, such as Billy Graham or Oral Roberts or the Archbishop of Canterbury, or the leaders of our particular denominations, as those who are the truest representatives of Spirit-empowered persons. But this is a totally inadequate conception. The housewife in the home, the administrator in the office, the teacher in the classroom, the student at school, the pastor in the inner city or on a three-point rural charge may manifest the power of God just as truly as the one who preaches to hundreds of thousands or who administers the affairs of an ecclesiastical body. The definition of spiritual power is not to be found primarily in what a person does but rather in the fact that he/she is able to fulfill what God assigns.

The power of the Holy Spirit makes it possible for each of us to (1) witness to Jesus Christ, (2) be united with one another in love, (3) be spiritually creative, and (4) live in spite of. Power is an energy which forces a way through to a new level of achievement.

The Gift of the Holy Spirit is for every Christian believer. How, then, does the Christian receive the Holy Spirit in His fullness? Let me suggest five steps.

**1) Believe Christ's imperative and Christ's promise about**

## *Gift, Gifts, Fruit*

the Holy Spirit.

- 2) Confess your need of the inward purity and power which the Holy Spirit provides.
- 3) Make a total surrender of yourself. Invite the Holy Spirit to come into every part of your being — into your mind, your emotions, your spirit, your soul, your body, your nerves, all your bodily processes — into all of you.
- 4) In response to your total surrender, accept by faith what the Holy Spirit wants to do for you.
- 5) Enter into an abiding covenant of obedience with your Lord. Say, “Now all of me, Lord is yours, *forever*.”

I knelt as a high school sophomore at an altar rail in a small Methodist Church in southern New Jersey. I was seeking the fullness of the Spirit. That evening, actually in my mind, I laid two bundles upon the altar rail. I can see them now. One was a small bundle and it bore the label “all that I know.” Even though a sophomore in high school, I really did not know much. The other bundle was labeled “all that I do not know.” It was so big that I wondered if it would fit in under the ceiling of the church sanctuary. I realized that night that I was giving God my all — “all that I know” and “all that I do not know.” I could not give Him any more.

Were I to kneel at an altar rail today and consecrate myself to God all over again, the bundles would be vastly different in size from the original ones. The big bundle now is marked “all that I know.” Many times since that night in my boyhood church, the divine hand has reached into the bundle which was then marked “all that I do not know,” and pulled out something, now to be known. Then I have been confronted with the soul-penetrating question: “Did you really mean what you said that night? Are you willing to consecrate this also? Can this now be placed in the other bundle ‘all that I know?’”

I believe that each time I have been able to say “Yes, Lord,” I have endeavored to live in a continuing covenant of obedience to Christ.

### **Gifts**

St. Paul writes to the Corinthians: “I do not want you to be ignorant concerning spiritual gifts” (I Cor. 12:1). In the New Testament Church, extraordinary powers, known as “gifts” (in the

Greek, *charismata*) were given to selected Christian individuals for the purpose of serving the church in specific ministries.

A study of the New Testament Epistles reveals at least five characteristics of those spiritual gifts.

1) They are charismatic in nature. They are the gifts of God's grace, totally unmerited from any human viewpoint.

2) They have a common source — the Holy Spirit. Paul calls a gift a “manifestation of the Spirit” (I Cor. 12:7).

3) There is a variety of spiritual gifts. In I Corinthians 12 Paul speaks of “diversities of gifts” (v. 4), “differences of administrations” (v. 5), and “diversities of operations” (v. 6).

I believe there are nine *gifts* (I Cor. 12:8-10). Three of the gifts are “revelation” gifts — the word of wisdom, the word of knowledge, the discerning of spirits. Three of the gifts are “worship” gifts — prophecy, tongues, the interpretation of tongues. Three of the gifts are “power” gifts — faith, healing, miracles.

In my study I discovered ten *administrations*: apostles, prophets, teachers (pastors/teachers), helps/government (administration), evangelists, ministry, exhortations, giving, ruling, showing mercy.

The nine *gifts* plus the ten *administrations* result in 19 *operations* of the Spirit.

4) The distribution of the gifts of the Spirit is in accordance with divine wisdom. Paul writes: “all these are inspired by one and the same Spirit, who apportions to each one individually as he wills” (I Cor. 12:11). As the offer of the Gift of the Spirit is a revelation of the divine love, so the distribution of spiritual gifts is an evidence of the divine sovereignty.

5) Every gift of the Spirit is to be used for the good of the total church. Gifts are not to be received as personal privileges or hoarded as spiritual treasures. The Pauline statement is clear: “To each is given the manifestation of the Spirit for the common good” (I Cor. 12:7).

My study of the gifts of the Spirit has led me to three deepening convictions about their use. First, the possession of a gift of the Spirit is never the sole evidence, or even primary evidence, of a person's having received the Gift of the Spirit.

Second, it is neither the privilege nor the responsibility of the Spirit-filled Christian to seek any particular gift of the Spirit for himself/herself. The Spirit is sovereign in this matter. He selects whom He will, upon whom to bestow a gift (I Cor. 12:11). The Spirit-



## *Gift, Gifts, Fruit*

filled Christian's responsibility is to be totally yielded to the Spirit, sensitive to His influence, and receptive to whatever He offers.

Third, a sure evidence of the validity of a gift of the Spirit is its constructive effect upon the total body of believers. Gifts are to be used for the common good (I Cor. 12:7), never for the dividing asunder of the Body of Christ. I am always alarmed when the profession of a spiritual gift results in division and faction. All spiritual gifts are to be used within the parameters of the Church and such use should contribute to the spiritual wholeness of the Body of Christ.

## **Fruit**

The Gift of the Spirit is for every Christian believer. The gifts of the Spirit are for selected believers, as the Spirit chooses. When we speak of the fruit of the Spirit, we are dealing with another spiritual universal. Every Spirit-filled individual will manifest the fruit of the Spirit, for the Spirit produces a certain quality of spiritual character in those in whom He dwells. In the final analysis, the manifestation of the fruit of the Spirit is the real confirmation of the reality of the Spirit-filled life. The judgment is to be made according to the fruit test rather than the gift test. In spiritual experience truth and character are more important than signs and miracles.

I discover some significant truths in the Pauline passage which delineates the fruit of the Spirit. For one thing, I sense again the operation of the universal law of cause and effect. In an orderly universe every effect must have an appropriate and adequate cause. This is just as true in the spiritual realm as in the physical world.

St. Paul points out that when the flesh, unsanctified flesh, the sinful self, is dominant in one's life and controls it, then the effects are inevitably the works of the flesh. The Living Bible says: "When you follow your own wrong inclinations, your lives will produce these evil results" — and then follows the listing of the works of the flesh — (Gal. 5:19-21).

But the opposite is just as true. When the Holy Spirit controls one's life, the result is the fruit of the Spirit — love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control (Gal. 5:22-23).

This Pauline passage also confirms the Christ-like quality of the content of the Spirit-filled life. What does it mean to be spiritual? It

means to be filled with the Holy Spirit. What does it mean to be filled with the Holy Spirit? It means to be filled with Jesus Christ. What more apt description of the spirit and life of Jesus Christ can be found than in the Pauline picture of the fruit of the Spirit?

There are three fruits for God to feed on — love, goodness and faith. Love is uninhibited devotion to God and a benevolent outreach toward others. Goodness is purity of heart manifested in rightness of life. Faith is conviction and confidence, resulting in commitment and influencing character and conduct.

There are three fruits for others to feed on — joy, gentleness, meekness. Joy is more than a spasmodic outburst of hilarity. It is an abiding enthusiasm for life based on one's deep underlying faith in the God who is the Creator, Redeemer, and Sustainer of all Life. Leslie Weatherhead reminds us that the opposite of joy is not sorrow, but unbelief. Meekness is humility which expresses itself in a patient acceptance of one's state. Humility means a proper creator-creature relationship. Gentleness is kindness, manifesting itself in a gentle disposition, a gentle approach to others and gentle deeds.

There are also three fruits for one's self to feed upon — peace, longsuffering and temperance. Peace is security because of one's right relationship to God. Longsuffering is patience. It is steadfastness in the presence of difficulties. Temperance means self-control and discipline. The Spirit-filled life is the disciplined life.

On the basis of Paul's description of the fruit of the Spirit, let us create a composite picture of the Spirit-filled person. Here is a person with a loving heart, for the fruit of the Spirit is love. This person has a singing voice, for the fruit of the Spirit is joy. The brow is not ruffled, for the fruit of the Spirit is peace. There are broad shoulders, for the fruit of the Spirit is patience. The hand is gentle and the face is honest, for the fruit of the Spirit is kindness and it is also goodness. This person has a confident mind, for the fruit of the Spirit is faith. This person has a bearing which is contented, for the fruit of the Spirit is meekness. The Spirit-filled person walks with guarded step, for the fruit of the Spirit is discipline.

Likewise, this passage on the fruit of the Spirit reveals the necessary process of Christian maturity. One of the translations speaks of "the harvest of the Spirit." The harvest in the physical world has to grow, in accordance with the laws of nature. Just so, in the spiritual realm the harvest is dependent upon the process of maturity in accordance with spiritual laws.

## *Gift, Gifts, Fruit*

Does Paul give us a key in relation to our cooperation with the Holy Spirit in the process of Christian maturity? I think that he does. Look at the first aspect of the fruit of the Spirit — love. Now look at the last mentioned aspect — discipline. Is not the secret of one's growth in grace dependent upon the disciplined responses of love on our part to all else?

I believe that the first suggestion I received that the fruit of the Spirit is actually love in its manifold manifestations came from Dr. Paul S. Rees. He spoke in his own inimitable style:

Joy is the gladness of love. It is love in relation to the world. Peace is the quietness of love. It is love in relation to one's self. Longsuffering is the patience of love. It is love in relation to suffering. Gentleness is the graciousness of love. It is love in human relationships. Goodness is the character of love. It is love in relation to morality. Faith is the confidence of love. It is love in relation to the totality of life. Meekness is the humility of love. It is love in relation to God. Discipline is the self-control of love. It is love in constant training.

Gift — gifts — fruit! Have you received the Gift of the Holy Spirit since you became a Christian believer? Are you living in a mood of sensitivity and responsiveness to the Spirit's gifts without any unwholesome tensions in over-desiring a particular gift or in vain attempts to receive a gift? Is your daily life manifesting the fruit of the Spirit, giving evidence to all that the Holy Spirit dwells within?

Whatever is your spiritual need now, let the Holy Spirit meet it. Be receptive to His inflow; open every part of your being to His fullness.

*Prayer:*

Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.

Breathe on me, Breath of God,  
Till I am wholly Thine,  
Till all this earthly part of me  
Glows with Thy fire divine. Amen.

—Edwin Hatch

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# The Fruit of the Spirit

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by Wayne McCown

Much attention has been given in recent years to the gifts of the Spirit. But relatively little has been written on the fruit of the Spirit. Yet even charismatic leaders acknowledge, “The proofs of being filled with the Holy Spirit are far more convincing in the area of His fruit than of His gifts.”<sup>1</sup> The Spirit-filled life is a fruit-filled life. Spiritual fruit is indisputable evidence of the Spirit’s presence — or His absence.

There is no substitute for the fruit of the Spirit. Jesus said to His disciples, “By this is my Father glorified, that you bear much fruit, and so prove to be my disciples” (Jn. 15:8).<sup>2</sup> The fruit manifest in the believer’s life is neither a human production nor an artificial creation. It is, rather, the natural yield of the life-giving Vine into which he has been grafted (see Jn. 15:1, 5). Thus, it is proof positive of a vital and healthy relationship to Christ, through the presence of His Spirit.

Fruit is the product of growth. When there is no spiritual growth, the Christian life becomes barren, unproductive and useless. Fruitlessness is a sign of degeneration or stagnation as caused by malnutrition or disease. But where there is growth in grace, there will be spiritual fruitage.

## Principles of Fruit Bearing

There are certain principles of fruit-bearing in the spiritual realm.

### *An Analogy from Nature*

Jesus set these principles before His disciples by drawing an analogy from nature (see Mt. 7:15-20). He began by calling attention to the necessary correlation between a tree and its fruit. “A good tree,” He said, “will bear good fruit”; in fact, “a good tree cannot bear evil fruit.” On the other hand, “the bad tree will bear evil fruit”; in fact, “a bad tree cannot bear good fruit.” Thus He concluded, “you

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will know them by their fruits.” These principles are underscored by reference to the divine judgment: “Every tree that does not bear good fruit will be cut down and thrown into the fire” (Mt. 7:19).

Further illustration and application of these principles is provided in parallel accounts. “Each tree is known by its own fruit,” Jesus explained to His audience (see Lk. 6:43-45). “For figs are not gathered from thorns, nor are grapes picked from a bramble bush.” So, “the good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks.” Therefore, Jesus urged (in Mt. 12:33-34): “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. You brood of vipers! How can you speak good, when you are evil?”

From these words of our Lord, we deduce six fundamental principles of fruit-bearing. For convenience sake, they may be arranged in three pairs:

- 1) A good tree bears good fruit;
- 2) A bad tree bears evil fruit;
  
- 3) A good tree cannot bear evil fruit;
- 4) A bad tree cannot bear good fruit;
  
- 5) A tree is known by its fruit;
- 6) A man will be judged by his fruit.

### *A Survey of Scripture*

If we encompass in our study a larger survey of Scripture, we discover four additional principles of fruit-bearing.

First, God desires fruit from His people; indeed, He expects it. Thus John the Baptist declared, “Every tree which does not bear good fruit will be cut down and thrown into the fire” (Mt. 3:10). This principle is illustrated in the parable of the fig tree (Lk. 13:6-9). We are told that a man had a fig tree planted in his vineyard. For three years he came seeking fruit on it, and found none. So he said to his vinedresser, “Lo, these three years I have come seeking fruit on this fig tree, and I have found none. Cut it down; why should it use up the ground?” Jesus also illustrated the divine expectation of fruit in an acted parable (Mk. 11:12-14). Once observing along the road a fig

tree in leaf, He went to see if He could find anything on it. When He came to it, however, He found nothing but leaves. Thereupon, He condemned it to eternal fruitlessness. God expects a tree to be fruit-bearing.

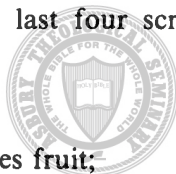
Next we observe: the gospel brings forth fruit. This principle is illustrated in the so-called parable of the sower. As the word of God fell on good soil, it bore fruit. In one case it yielded a hundredfold, in another sixty, and in another thirty. As for the seed which fell on inferior ground, it proved unfruitful (Mt. 13:3-23; see especially v. 8, 22, 23). The apostle Paul found cause for thanksgiving because the word of truth, the gospel, was bearing fruit and growing throughout the whole world. It was producing a manifest harvest of spiritual fruit (Col. 1:5-7).

Moreover, the Scripture teaches us: the righteous bear fruit. In the familiar words of Psalm 1:3, the righteous is "like a tree planted by streams of water, that yields its fruit in its season." In another text, the Psalmist goes even further, to affirm the righteous "still bring forth fruit in old age, they are ever full of sap and green" (Ps. 92:12-15). Likewise, the New Testament expects from Christians a life harvest of righteousness (Phil. 1:11; Rom. 6:22; James 3:18; Heb. 12:11; *cf.* Prov. 1:30).

This brings us to a culminating scriptural principle: we are to bear fruit. Indeed, Jesus said He had chosen and appointed His disciples, "that you should go and bear fruit" (Jn. 15:16). Similarly Paul affirmed, we have been raised to new life "in order that we may bear fruit for God" (Rom. 7:4). Thus the apostle exhorted Titus, "let our people learn to apply themselves to good deeds, . . . and not be unfruitful." Recognizing with James that "wisdom from above is . . . full of mercy and good fruits" (James 3:17), Paul prayed without ceasing for his converts to this end: ". . . that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Col. 1:9-10). The maturing Christian life is active in the bearing of spiritual fruit.

Let us summarize the last four scriptural principles of fruit-bearing:

- 7) God expects fruit;
- 8) The gospel produces fruit;



## *The Fruit of the Spirit*

- 9) The righteous are fruit-bearing;
- 10) We are to bear fruit.

### *An Example in Person*

These principles are illustrated in the person of Paul. He was motivated in his mission work by the desire for spiritual fruit (see Rom. 1:13). He rejoiced at the evidence of such fruit in the lives of his converts and prayed that they might be “filled with the fruits of righteousness which come through Jesus Christ” (see Phil. 1:9-11). Like the hard-working farmer, he considered himself worthy to partake of the fruit which he had produced by his labor (II Tim. 2:6; I Cor. 9:7); and he regarded the collection for the Jerusalem community as a sharing of this fruit (Rom. 15:28).<sup>3</sup> The life and ministry of the apostle was active in the bearing of visible fruit.

## **Choice Spiritual Fruit**

It is Paul who, in Galatians 5:22-23, has given us a systematic presentation of the “fruit of the Spirit.”

### *A Leading-Walking Relationship*

The catalog of the Spirit’s fruit is set against the backdrop of the evil “works of the flesh.” There is a very sharp contrast between the two. The apostle is setting before us a clear alternative in lifestyles. In the one instance, he depicts a life dominated by the desires and lusts of the flesh. That kind of life manifests itself in deeds characterized by “immorality, impurity, licentiousness . . . drunkenness, carousing, and the like.” But those who practice such things, Paul strongly asserts, show they have no part in the kingdom of God (Gal. 5:19-21).

But there is another kind of lifestyle. It is the conduct of one’s life, following the leading of the Holy Spirit. Paul assumes at this point that his audience has experienced a new birth in Christ through the Spirit. But there is an exhortation which follows on that experience in life: “If we live by the Spirit, let us also *walk* by the Spirit” (Gal. 5:25).

In the Greek, three different verbs are used to describe this leading-walking relationship with the Holy Spirit;<sup>4</sup> several pertinent insights accrue from a careful study at this point. (1) The Spirit leads but does not control. The Spirit-led life is characterized by “self-control.” The Spirit does not make Christians controlled puppets,



as many in our day seem to suggest. He does, however, provide leadership. He goes before us, as we might say, and shows us the way in which we ought to walk. But it is up to us to follow His leading. (2) There are some places where the Spirit does not lead. Let no man say that the Spirit has led him to do something immoral or impure. Let him not say that the Spirit has prompted him to jealousy, envy or dissension. Rather, Paul tells us, if we follow the leading of the Spirit, we will *not* do such things. Indeed, the Greek construction used in Galatians 5:16 is a strongly emphatic negative: "But I say, walk by the Spirit *and you will not* fulfill the desires of the flesh."<sup>5</sup> Why? Because the way of the Spirit does not run in those dark valleys. (3) We are called upon to conform our conduct to the way of the Spirit. The Greek verb for "walk" used in Galatians 5:25 literally refers to an arrangement of things in their proper sequential order. In the present passage it means "to walk in a straight line," following the leading of the Spirit. The New International Version translates, "Let us keep in step with the Spirit." We must beware of misleading temptations. The passion and lusts of the flesh must be eschewed. We must keep our sights set on the One who goes before us.

The concept of a leading-walking relationship to the Holy Spirit dominates the passage. It constitutes, as it were, a picture frame for the fruit of the Spirit presented here.

### *The "Fruit of the Spirit"*

The picture of the Spirit's fruit is a beautiful unity, artfully arranged. The use of the singular for "fruit" serves to present all the graces of character in the ensuing list as a unity. Together they represent the result of living by the Spirit. They are the natural product of a vital relation between the Christian and the Spirit of Christ. The catalog does not pretend to be comprehensive; Paul deliberately leaves it open-ended, by use of the phrase, "such as these" (Gal. 5:23; cf. v. 21). What we have here might be said to represent the choice spiritual fruit of the Christian life.

"... these graces manifest the presence and power of the Spirit in the life and reveal that one is already a part of the kingdom."<sup>6</sup> They are presented as a contrast to the "works of the flesh." The contrast is deliberate and thorough. William Barclay has stated well one important aspect of it: "A work is something which man produces for himself; a fruit is something which is produced by a power which he does not possess. Man cannot *make* a fruit."<sup>7</sup> Indeed as the poet has

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said, "Only God can make a tree." In this instance *agape* love is "the taproot."<sup>8</sup> This is God's love, which Paul says "has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:5). *Agape* love stands at the first of the list, and is probably thought of as the source from which issues the other "fruit of the Spirit." Indeed, a comparison with I Corinthians 13 indicates that love embraces many of the characteristics suggested by the subsequent fruit. We read that love rejoices in the right; it is patient and kind; it is characterized by faith and humility. The fruit of the Spirit is love . . . . "As the expression of holiness," Dayton explains, "this is the quality that describes the nature of God."<sup>9</sup> That is to say, love is a reflection of the indwelling presence of the divine Spirit within the life of a believer.

The presentation of the "fruit of the Spirit" appears to fall into three sets of three. The first triad describes the characteristics of the believer's relationship to the Spirit. The second sets forth the Spirit's qualification of the believer's relationship to others. And the third set depicts the Spirit's influence upon the character of the believer as a person.<sup>10</sup>

"Love is the root of all the rest," as John Wesley has said.<sup>11</sup> As used here, it is descriptive of that love for God and man described by the Great Commandment (see Gal. 5:14). It is love as characterized by a desire to help one's fellowman (see Gal. 6:1-2). Joy is frequently associated with the Holy Spirit (see Acts 13:52); indeed, Paul describes it as inspired by the Holy Spirit (in I Thes. 1:6). It is that inner sense of delight and gladness which springs from the consciousness of the presence of God. As He spoke of the comforter to come, Christ assured His disciples, "Peace I leave with you; my peace I give to you" (Jn. 14:27). This peace is the opposite of the strife, disputes and dissensions listed among the "works of the flesh." It consists of an inner repose (see Phil. 4:7), which comes as we set our thoughts and desires on the things of the Spirit (Rom. 8:5-8). Thus, by reason of the indwelling presence of the Spirit, the believer's relationship to God is characterized by love, joy and peace.

The reality of the Spirit's presence finds expression in the believer's relationship to his fellows. First, there is the fruit of patience (otherwise translated, forbearance or longsuffering). This is one of the attributes of *agape* love (I Cor. 13:4). Patience is manifest when we refuse to retaliate for wrong done to us. Christ has left us a great example in this respect (see I Pet. 2:20-25). Thus when we are patient,

we show forth the Spirit of Christ. Kindness is another positive characteristic of love (I Cor. 13:4). Drummond says kindness is “love active.”<sup>12</sup> It is that gentle and gracious spirit which Jesus manifest, in forgiving the sinful woman who washed His feet with her hair (Lk. 7:37-50). This attitude, too, is a fruit of the Spirit. Goodness is also descriptive of one’s attitude toward others. It does not have reference to a passive, pietistic withdrawal from social intercourse. Rather, it is love active in benevolent deeds to others. It is that characteristic of ministry which Peter referred to in Jesus: “You know . . . how God anointed him with the Holy Spirit and with power and how he went about doing good and healing all who were oppressed by the devil; for God was with him” (Acts 10:38; see also 11:24). So also the disciples of Christ are to be active in “well-doing,” in practicing good to others (see I Pet. 2:15, 20; 3:6, 11, 13, 17; 4:19). The Spirit of Christ is the spirit of goodness.

The Spirit’s influence upon the character of the believer, moreover, is manifest in faithfulness, gentleness and self-control. “Faith,” as a fruit of the Spirit, means fidelity (as the word is translated in Titus 2:10, KJV). It shows itself in being trustworthy (see I Cor. 4:2). It is faithfulness to one’s appointed ministry, following the example of Christ (see Heb. 3:1-2). Adam Clarke gives to this virtue a practical application: “punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secrets of our friend nor disappointing the confidence of our employer.”<sup>13</sup> This is a quality of character the Spirit produces in the person of the believer himself. Gentleness is meekness, but it is not weakness.<sup>14</sup> As the use of the term in Galatians 6:1ff indicates, meekness is that quality which Paul otherwise describes as not thinking of one’s self more highly than one ought to think (Rom. 12:3). It is a humble self-acceptance. It is the spirit of those who, in climbing higher, refuse to trample on others. Our Lord described Himself as “gentle and lowly of heart” (Mt. 11:29). And He pronounced His blessing upon those who are of like mind and spirit (Mt. 5:5). Self-control is the mastery of one’s own desires and impulses. It is specifically opposed to the drunkenness and carousings of the previous list. However, its meaning extends to all the carnal lusts insofar as they threaten to enslave a man and dominate his life (see Rom. 6:12). The Spirit of Christ sets a man free to serve his fellowman in love (Gal. 5: 1, 13).

## *The Fruit of the Spirit*

### *A Difference in Conduct*

The presence of the Spirit in the believer's life makes a difference in his conduct. Specific illustrations of this difference are provided by the apostle in Galatians 6 (the succeeding context). Several insights result from a consideration of this connection between Christian character and Christian conduct. (1) Those who are spiritual bear a special responsibility for their weaker brethren. (2) There is a norm for spiritual conduct. It is the law of Christ which Paul has described as the principle of love in action. (3) Those who are spiritual sow to the Spirit. They do not sow to their own flesh, but give themselves to doing good unto others. They are promised that in due season they shall reap a spiritual harvest.

Thus the "fruit of the Spirit" as depicted in Galatians 5:22-23 represents the picture of an ongoing process in the life of the Christian believer. The Spirit-filled life is like a productive tree bearing good fruit. The Spirit-led life manifests itself in Christ-like conduct and loving ministry to others.

### **No Unfruitful Works**

Another passage on the fruit of the Spirit is found in Ephesians 5:6-21. Most modern translations follow the more substantial text tradition and read as does the Revised Standard Version in verse 9, "For the *fruit of light* is found in all that is good and right and true." However, the earliest manuscript witness, dating about 200 A.D., supports the variant reading reflected in the King James Version, "For the *fruit of the Spirit* is in all goodness and righteousness and truth." Most commentators feel that the meaning is the same in either reading. On the other hand, very few writers have taken the passage seriously in relation to the fruit of the Spirit.

### *A Rejection of Worldliness*

This passage is marked by a number of strong parallels with Galatians 5:16-25. We note especially the exhortation against worldliness: "But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints" (Eph. 5:3). The apostle goes on to state, as he does in Galatians 5:21, that those who are engaged in such improprieties have no inheritance in the kingdom of Christ and of God.<sup>15</sup> Paul warns of God's judgment because of such things. The readers are called to disassociate

themselves from those who walk in darkness. Again we find an emphasis on this walking motif, in concern for the Christian's conduct of his life: ". . . now you are light in the Lord; walk as children of light" (Eph. 5:8; see also v. 2, 8). The exhortation parallels closely Galatians 5:25. The point of concern in these two passages is much the same, and so is the content of the apostolic appeal.

### *The "Fruit of Light"*

The brief listing of the "fruit of light" is contained in a single triad. The preceding "all," however, lends to the catalog a more comprehensive reach. The first fruit named is goodness, which is paralleled in Galatians. Righteousness and truth, on the other hand, have no specific parallels. But they certainly do not contradict the previous list in any respect. They are totally consonant with its essence and intention. They are a reminder that Paul did not regard the catalog in Galatians as conclusive. It is not correct to speak of "the nine fruits of the Spirit." The presence of the Spirit is manifest not only in the fruit of goodness, but also in the fruit of righteousness and truth. Here in Ephesians 5, the apostle broadens the scope of interest to include all that is pleasing to the Lord (see v. 10, immediately following).

The "fruit of light," it is generally argued, is a reading more compatible with context. That is true, as the context focuses around a contrast between light and darkness. On the other hand, we ought to heed the exhortation in which this argument reaches its climax: "Therefore do not be foolish, but understand what the will of the Lord is, . . . do not get drunk with wine . . . but be filled with the Spirit" (Eph. 5:17-18). Thus the influence is legitimate: the "fruit of light" is the produce of a Spirit-filled life. It is the character of a life conducted in accordance with the Lord's will for His children. This is a description of the fruit-bearing life.

A direct contrast is drawn in this passage between the "fruit of light" as produced by the "children of light," and "the unfruitful works of darkness" as produced by the "sons of disobedience." Here again, as in Galatians 5, we have a contrast between "fruit" in the singular and "works" in the plural. However, we also have a contrast between fruit-bearing and unfruitfulness. The deeds of darkness are described as fruitless, because they result in nothingness. The fruit of sin is death (Rom. 6:20-23). James describes the process very carefully by which sin is conceived and grows. But when it is full

## *The Fruit of the Spirit*

grown, he says, it brings forth death (James 3:14-15). With a great flare of rhetoric, Jude describes the futility of those who have abandoned the way of the Lord to walk in the way of Cain. He describes such persons as “waterless clouds, carried along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars for whom the nether gloom of darkness has been reserved for ever” (Jude 12-13). In a similar vein, Philips challenges the modern Christian in his translation of Ephesians 5:13: “Let your life show by contrast how dreary and futile these things are.” The works of darkness produce nothing of lasting value.

### *In Imitation of God*

In contrast, the “children of light” produce fruit which is as eternal as God Himself. Indeed, they conduct themselves as “imitators of God” (see Eph. 5:1). No longer do they belong to the darkness; no longer are they “sons of disobedience.” Now they are light in the Lord; now they are “beloved children” with an inheritance in the kingdom of God. Thus they are called to conform their conduct to the One whom they address, with thanksgiving, as Father. Such God-likeness, however, is possible only as they are filled with the presence of the divine Spirit.

## **Growing in Grace**

This brings us to the point of beginning in a third parallel text, II Peter 1:3-11.

### *“Partakers of the Divine Nature”*

Participation in the divine nature is set forward by Peter as the starting point, (not the goal), of Christian living.<sup>16</sup> The apostle writes to those who have already escaped from “the corruption that is in the world because of passion.” Moreover, he says, they have been granted “all things that pertain to life and godliness” through the knowledge of Jesus Christ (II Pet. 1:3-4). In using the daring descriptive, “partakers of the divine nature,” Peter speaks of their real union with Christ (see I Pet. 5:1). How? We would say, through the indwelling presence of the Spirit of Christ in the believer, although that is not directly stated by the apostle. However, this passage is parallel to the other two in that it speaks of a contrast

between barren and fruitful Christians. It also encompasses a specific list of graces which are to be manifest in the life of the maturing believer. It, too, sets before the pilgrim a vision of entrance into the eternal kingdom of our Lord. The particular emphasis in this passage is, however, on the necessity for growing in grace.

An early cynic described his view of Christian experience as “an initial spasm followed by a chronic inertia.”<sup>17</sup> This passage makes clear that a vital and growing Christian life is a cooperative experience.<sup>18</sup> Green comments on II Peter 1:5: “The grace of God demands, as it enables, *diligence* or ‘effort’ in man.”<sup>19</sup> We are exhorted to make every effort to “supplement” our faith. The Greek verb used at this point is quite colorful. It is a metaphor drawn from the Athenian drama festivals. Two insights result from a consideration of it against this background. (1) The supplying of a chorus was an expensive act performed by a rich citizen in support of the dramatic production. These citizens often vied with one another in the generosity of their equipment and training of the chorus. Thus the word has come to mean a generous and costly cooperation. So we must commit ourselves to cooperation with God in the outfitting of our lives as fruitful Christians.<sup>20</sup> (2) As applied to the chorus itself, *epi-choregeo* meant to add one thing after another, in order, until the chorus was made complete. So, too, in the Christian life there is to be added to faith a whole complement of virtues, together comprising a right and harmonious whole.<sup>21</sup>

### *The Requirement of Diligence*

Growing in grace requires diligence on the part of the individual Christian. He is to supplement his initial trust in Christ by a complement of seven goodly qualities. In this case, the list seems to be arranged in ascending order, climaxing with *agape* love. The list of seven, no doubt, is indicative of a full complement of graces and thus symbolic of Christian perfection.

Briefly we comment on these seven graces listed here. The first, although generally translated “virtue,” is more properly a reference to “excellence.” The same word is used in context as descriptive of the excellence of Christ Himself (II Pet. 1:3). He, of course, was the man *par excellence*. Christian excellence, then, can be aptly described as Christ-likeness. Thus the Christian is called to diligence, that his life should reflect something of the character of his Lord. To excellence he is to add knowledge. Peter, of course, knew that this was one of the



## *The Fruit of the Spirit*

favorite words of the false teachers of the day, the so-called gnostics. Nevertheless, Peter was not afraid to use it. He was confident that the God who had revealed Himself in Jesus Christ was the God of truth. Moreover, the message of salvation had come through a knowledge of the truth (see II Pet. 1:3). Such knowledge will never harm the Christian. Indeed an increase in understanding and knowledge seem, according to the Scriptures, to be prerequisite for progress along the road towards Christian maturity. As Michael Green has stated, "Peter would have no truck with that so-called faith which shrinks from investigation lest the resultant knowledge should prove destructive. Trust has nothing to do with obscurantism. The cure for false knowledge is not less knowledge, but more."<sup>22</sup>

True knowledge leads on to self-control. This virtue, along with the next, patience, demonstrates the correspondence between this list and the "fruit of the Spirit" in Galatians 5. To these Peter adds godliness, by which is meant a reverence towards God. One writer has described it as "a very practical awareness of God in every aspect of life."<sup>23</sup> Such piety, however, is not worth much without brotherly kindness and *agape* love. "If anyone says, 'I love God,' and hates his brother, he is a liar" (I Jn. 4:20). Those who have become "partakers of the divine nature" love God's children (see I Jn. 5:1-2). Indeed, Jesus told His disciples that their love for one another would be a distinguishing mark of their relationship to Him (Jn. 13:34-35).

But brotherly love has to be worked at. It entails bearing one another's burdens, causing no offense to the weaker brother, welcoming those of different opinions, and striving to maintain the unity of the body of Christ. The crown of the Christian's progress toward perfection is such *agape* love. As Paul stated in I Corinthians 13:13, "The greatest of these is love."

## *The Blessings of Growth*

These spiritual qualities, according to II Peter 1:8, are to be the possession of each believer. They are to be manifest in his life and conduct. Moreover, they are to abound or increase. There is no place for slackening of effort. The Christian life is to be a growing experience. As these qualities characterize your life more and more, "they keep you," the apostle affirms, "from being ineffective or unfruitful." That is to say, fruitfulness in the Christian life is dependent on the process of growth. A person who ceases to grow spiritually soon becomes barren of fruit. Peter says he has become

shortsighted, forgetful, blind and is close to falling away. On the other hand, growth in grace produces increased fruitfulness. The growing Christian also will be blessed with a farsighted perspective on life, an assurance of preservance and, the promise of an inheritance in the eternal kingdom of our Lord (II Pet. 1:8-11).<sup>24</sup>

## Conclusion

We conclude by calling to remembrance the words of Jesus in John 15: "I am the true vine and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit, he prunes, that it may bear more fruit . . . Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned . . . By this my Father is glorified, that you bear much fruit, and so prove to be my disciples" (Jn. 15:1-2, 4-6, 8).

## Footnotes

<sup>1</sup>John Rea (ed.), *Layman's Commentary on the Holy Spirit* (Plainfield, New Jersey: Logos, 1972), 81.

<sup>2</sup>All Scripture quotations are from the Revised Standard Version, unless otherwise indicated.

<sup>3</sup>Friedrich Hauck, "καρπός, . . .," *Theological Dictionary of the New Testament*, ed. Gerhard Kittle, et al; trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967-1976), III, 615.

<sup>4</sup>περιπατέω, Galatians 5:16; ἄγομαι, 5:18; στοιχέω, 5:25.

<sup>5</sup>Translated by the author from the Greek.

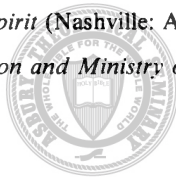
<sup>6</sup>Wilbur T. Dayton, "Galatians," *Wesleyan Bible Commentary*, ed. Charles W. Carter (Grand Rapids: Eerdmans, 1964-1969), V, 358.

<sup>7</sup>William Barclay, *Flesh and Spirit* (Nashville: Abingdon, 1962), 21.

<sup>8</sup>Charlew W. Carter, *The Person and Ministry of the Holy Spirit* (Grand Rapids: Baker, 1974), 292.

<sup>9</sup>Dayton, *ibid*.

<sup>10</sup>Carter, *op. cit.*, 294-300.



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- <sup>11</sup>Henry Drummond, *Greatest Thing in the World* (New York: Thomas Y. Crowell, nd.), 11.
- <sup>12</sup>John Wesley, *Notes on the New Testament* (London: Epworth Press, 1954 reprint), 697.
- <sup>13</sup>Adam Clarke, *Commentary on the Whole Bible*, ed. Ralph Earle (Grand Rapids: Baker, 1967), 1166.
- <sup>14</sup>See Ernst DeWitt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, International Critical Commentary (Edinburgh: T. & T. Clark, 1921), 317.
- <sup>15</sup>See also Romans 14:17-18: "The kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men."
- <sup>16</sup>Michael Green, *The Second Epistle of Peter and the Epistle of Jude*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1968), 65.
- <sup>17</sup>*Ibid.*, 66.
- <sup>18</sup>Charles S. Ball, "I & II Peter," *Wesleyan Bible Commentary*, ed. Charles W. Carter (Grand Rapids: Eerdmans, 1964-1969), VI, 289.
- <sup>19</sup>Green, *ibid.*
- <sup>20</sup>*Ibid.*, 66-67.
- <sup>21</sup>Eldon Fuhrman, "I and II Peter," *Beacon Bible Commentary* (Kansas City, MO.: Beacon, 1964-1969), X, 323.
- <sup>22</sup>Green, *op. cit.*, 68.
- <sup>23</sup>*Ibid.*, 70.
- <sup>24</sup>Fuhrman, *op. cit.*, 324-325. ■



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# Book Reviews

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*The Ministry of Shepherding*, by Eugene L. Stowe, Kansas City: Beacon Hill Press. 256 pp. \$5.95.

This volume is by the general superintendent of the Church of the Nazarene who has served as president of Nazarene Theological Seminary, as superintendent of the Central California District, and as pastor of four churches on the west coast. Within the pages of this attractively bound volume are sections dealing with the whole gamut of opportunities and responsibilities for the modern Christian pastor.

The author has read on the subjects from significant sources as well as bringing to his task a wide variety of personal experience. Scarcely anything of importance to the pastor goes unnoticed. The author is acquainted with the older standard works on the ministry as well as more modern and up-to-date treatments of the various facets of the pastor's role. The pastor's wife is also noticed and her role helpfully defined. Among the important facets of the minister's role treated here from a practical standpoint are the pulpit ministry, counseling, pastoral calling, administration, and finance — to mention only a few.

This volume placed in the hands of a young pastor should be an invaluable aid to his professional and personal effectiveness. This reviewer, while perusing this book, felt again the challenge of the pastoral ministry as being the most honored position one could fill. It is hard to see how any pastor could help but profit by an examination of this volume and it would seem that every church library and every pastor's study should include this book. It deserves a wide circulation.

George A. Turner  
*Professor of Biblical Literature*

*Biblical Preaching for Contemporary Man*, compiled by Neil B. Wiseman, Kansas City: Beacon Hill Press of Kansas City; or, Grand Rapids: Baker Book House, 1976. 159 pp.

At last, here is a book on biblical preaching by someone within the

Wesleyan-Arminian tradition. The work has been done by nine practicing Church of the Nazarene preachers — six of them pastors. It was produced basically for their denominationally sponsored pastors leadership conferences. It is now shared with all who long to “preach the Word!”

Biblical preaching is not understood in the mold of Bonhoeffer or Barth, but more in the cast of Donald G. Miller. That is, biblical preaching has to do solely with the substance and not the homiletical form of sermons. Each member of the symposium has a sensitivity toward responsible exegesis and hermeneutics. (Chapter two, “Responsible Biblical Interpretation,” by Mildred Bangs Wynkoop is worth the price of the volume.) In each subject handling there is also a strong sensitivity that preaching of the Bible is *for contemporary man*, as the book title suggests.

The Bible is given to communicate. That is not to say, however that sermons come easy — “after the labor of exegesis comes the toil of homiletics” (p. 23). Two-thirds of the book is devoted to possible variations of sermon substance and form. Along with the “how to,” and examples, there is an excellent list of old and new preaching authorities under “Reference Notes.”

I wish all preaching done today would be done from the principles proposed in this handbook.

*Donald C. Boyd*  
*Assistant Professor of Preaching*

*You Must Be Joking*, by Michael Green, Wheaton: Tyndale House Publishers, Inc., 1976. 220 pp. \$1.95.

Pastors, have a look at this little piece of apologetics which marshalls in straightforward, simple, and clear form arguments against typical excuses for rejecting the Gospel. Canon Green, well known present-day English preacher, comes to grips with such excuses as “All religions lead to God”; “It doesn’t matter what you believe as long as you are sincere”; “You can’t change human nature.”

University youth, struggling or helping someone in the grip of doubt, will also find this paperback useful.

*Donald E. Demaray*  
*Granger E. and Anna A. Fisher Professor of Preaching*

*Christian Mission in the Modern World*, by John R. W. Stott, Downers Grove, IL: InterVarsity Press, 125 pp., 1975. \$2.95.

Without a doubt, this is one of the most significant publications in recent years, dealing with the contemporary issues of Christian mission from a truly biblical standpoint.

John Stott is rector emeritus of All Souls Church in London and speaks from experience and with authority.

In recent years, the mission of the church has been defined in two divergent ways: on the one hand, evangelism and discipleship only; on the other, involvement in social-political issues. The author, through a careful definition of five terms — *mission*, *evangelism*, *dialog*, *salvation* and *conversion* — attempts to bring these two groups together and show that the mission of the church really includes both.

“Although I have no wish to disguise myself or to conceal that I am a Christian of ‘evangelical’ conviction,” Dr. Stott writes, “this book is not an exercise in party propaganda. I have no axe to grind, except to go on seeking to discover what the Spirit is saying through the Word to the churches.” Approaching the subject in this spirit, he writes with the courtesy and warm friendship which Christians owe to one another when they are discussing their differences. He speaks biblically, clearly and fairly. His chief concern is to bring both ecumenical and evangelical thinking to the same independent and objective test, namely that of the biblical revelation.

“Mission,” he argues, “is not a word for everything the church does, nor does it cover everything God does in the world. ‘Mission’ describes rather everything the church is sent into the world to do. It embraces the church’s double vocation of service to be ‘the salt of the earth’ and ‘the light of the world.’ ”

Thus, social action is a *partner* of evangelism. As partners the two belong to each other and yet are independent of each other. Each stands on its own feet in its own right alongside the other. Neither is a means to the other, or even a manifestation of the other. For each is an end in itself. Both are expressions of unfeigned love.

The author believes that within the area of evangelism there is a place for genuine dialog. He defines dialog as a conversation in which each party is serious in his approach both to the subject and to the other person, and desires to listen and learn as well as to speak and

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instruct. Dialog is a token of genuine Christian love, because it indicates our steadfast resolve to rid our minds of the prejudices and caricatures which we may entertain about other people. to struggle to listen through their ears and look through their eyes so as to grasp what prevents them from hearing the Gospel and seeing Christ; to sympathize with them in all their doubts, fears and “hang-ups.” In dialog, however, we should not cultivate a total “openness” in which we suspend even our convictions concerning the truth of the Gospel and our personal commitment to Jesus Christ. To attempt to do this would be to destroy our own integrity as Christians.

John Stott seriously challenges the definition of “salvation” espoused by both the Uppsala (1968) and the Bangkok (1973) assemblies. Although liberation from oppression and the creation of a new and better society are definitely God’s will for man, these things do not constitute the “salvation” which God is offering the world in and through Jesus Christ. They could be included in the “mission of God,” in so far as Christians are giving themselves to serve in these fields. But to call socio-political liberation “salvation,” and to call social activism “evangelism” is to be guilty of a gross theological confusion. It is to mix what Scripture keeps distinct — God the Creator and God the Redeemer, the God of the cosmos and the God of the covenant, the world and the church; common grace and saving grace; justice and justification; the reformation of society and the regeneration of men. For the salvation offered in the Gospel of Christ concerns persons rather than structures. It is deliverance from another kind of yoke than political and economic depression.

“*Conversion*,” the author insists, is the necessary response to the Gospel. The word literally means “to turn around,” to turn away from idols and sin and to turn toward God and Christ. Thus the biblical equation is “repentance + faith = conversion.” Conversion leads to regeneration or the new birth, and involves a change in the life of the individual. Conversion also leads to social responsibility, for it does not take the convert out of the world, but rather sends him back into it, the same person in the same world, and yet a new person with new convictions and new standards.

*J. T. Seamands*

*John Wesley Beeson Professor of Christian Missions*





*The Good News Bible; In Today's English Version*, New York: The American Bible Society, 1976.

In this volume we have one of the most recent attempts to put the language of Scripture in speech familiar to the average English reader today. The project began when several of the United Bible Societies cooperated to produce the Greek New Testament, the third edition of which appeared in 1975. *The New Testament in Today's English Version* appeared in September of 1966. It was prepared by Robert Bratcher for the Society and was designed for those for whom English was a second language. For that reason he used vocabulary and sentence structure that would be intelligible for those who had learned English in addition to their native tongue. The idiom and habits of speech of the Hebrew and Greek writers, which are largely reflected in the older versions, were ignored in the interest of communication to the present generation of English readers. To the surprise of the Bible Societies it was discovered that this rendition of the New Testament attracted many readers for whom English was their mother tongue. They therefore prepared to do the same with reference to the Old Testament and the public was given the results this fall. This complete Bible, like the New Testament, is accompanied by line pictures suggested by the Bible text and skillfully executed by the same artist. Appended to this Bible is a glossary of terms, a list of passages of the New Testament from the Greek Old Testament, a chronology, some maps, and two appendices.

Each book in the Bible is given a brief preface together with an outline of its contents. Alternate readings are given at the bottom of each page and one also finds there some Scripture references to other relevant passages. Interspersed in the text are subject titles, ten of which embrace several paragraphs.

The language used is what the translator thinks would be used today to express the same thoughts. "In the beginning, when God created the universe, the earth was formless and desolate" (Gen. 1:1,2). "Now the snake was the most cunning animal that the Lord God had made. The snake asked the woman, 'Did God really tell you not to eat fruit from any tree in the garden?' " (Gen. 3:1). "Then Adam had intercourse with his wife, and she became pregnant. She bore a son and said, 'By the Lord's help I have begotten a son'" (Gen. 4:1).

Many books of the Old Testament are more easily read than in other versions. In some cases, where there are rather tedious lists of numbers and geneologies, this version condenses the language of several verses into a few. Thus many repetitions are avoided without altering the meaning. The census of the Levites (Numbers 4:34-48; cf. 13:3-15) is condensed into a table more visible and in much less space.

Some may think that the attempt to ease the task of the reader is overdone when "leprosy" becomes "a dreaded skin disease" (Deut. 24:8; Mark 14:3); "Decapolis" becomes "ten towns." Instead of "swine" we have "pigs" in Mark 5:11. An example of brevity without loss of meaning is seen in the rendition of Deuteronomy 4:16-18. In the Revised Standard Version "Beware lest you act corruptly by making a graven image for yourselves in the form of any figure, the likeness of male or female, the likeness of any beast that is upon the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth." In *Today's English Version* it becomes "Do not sin by making for yourselves an idol in any form at all — whether man or woman, animal or bird, reptile or fish."

Many changes are not likely to be welcomed by serious students of the Bible but will be welcomed by most readers. Instead of the familiar passages "Thou preparest a table before me in the presence of my enemies" it becomes "You prepare a banquet for me where all my enemies can see me" (Ps. 23:5). A more direct and less oracular format is seen in Proverbs 22:1: "If you have to choose between a good reputation and wealth, choose a good reputation." Less happy is the rendering in Mark 14:27, "God will kill the shepherd." This is a quotation from Zechariah 13:7 which reads, "Wake up sword and attack the shepherd who works for me." Sometimes euphemisms and quaintness yields in favor of a more contemporary mode of speech. Thus "You shall have a stick . . . and when you sit down outside you shall dig a hole with it and turn back and cover up your excrement," whereas in *Today's English Version*, "carry a stick . . . so that when you have a bowel movement you can dig a hole and cover it up" (Deut. 23:13).

The artist gives the reader a word picture of the entire life of Jonah in about 20 drawings dramatizing his career. In Nineveh "more than 120,000 persons who do not know their right hand from the left, and also much cattle . . ." (R.S.V.) becomes "more than 120,000 innocent children in it as well as many animals . . ." (T.E.V.)

Time will tell whether *The Old Testament in Today's English Version* will be as popular as the *New Testament*. It could well be even more popular since many of the more quaint Hebrew modes of thought and expression give way to contemporary speech. It would seem that this version would be more welcome to *new* Bible readers than to many of the older ones; to those familiar with the existing versions, the new may not be as welcome. The serious Bible student will need a version closer to the original language and thought forms of the original. But every reader will find the new version arresting, responsible, and above all readable. It will probably find its place among the many other more popular and more idiomatic translations.

*Dr. George A. Turner*  
*Professor of Biblical Literature*

*Power for the Day: 108 Meditations from Matthew*, by John T. Seamands, Nashville: Abingdon, 1976.

Dr. Seamands, the John Wesley Beeson Professor of Christian Missions at Asbury Theological Seminary, writes out of deep personal conviction that the daily "quiet time" is essential to the Christian. The devotions are biblically based, progressively developed, and designed to challenge the reader to deeper Christian commitment. The commentaries on the daily Scripture texts are followed by incisive, pithy spiritual axioms which fix the truth in the reader's heart and mind.

*Melvin E. Dieter*  
*Associate Professor of Church History*

*Alive to God through Praise*, edited and paraphrased by Donald E. Demaray, Grand Rapids: Baker Book House, 1976.

Many modern devotional aids are preoccupied with man, his work, and his problems. In this volume Dr. Demaray, the Granger E. and Anna A. Fisher Professor of Preaching at Asbury Theological Seminary, has chosen some of the select "praise passages" from

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Scripture and devotional literature and placed them in a contemporary paraphrase with his own inimitable style. Thomas a Kempis, St. Augustine, Walter Hilton, A. W. Tozer, E. Stanley Jones, and others in church history who have given eloquent human expression to praise join the biblical writers in inviting the reader into the presence of God. The brief biographical sentences which introduce each author are helpful.

*Melvin E. Dieter*  
*Associate Professor of Church History*

*Christian Holiness in Scripture, History and in Life*, by George Allen Turner, Kansas City: Beacon Hill, 1977.

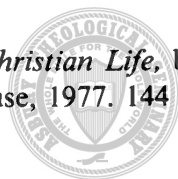
These essays on biblical holiness in the Wesleyan tradition by Dr. Turner, Professor of English Bible at Asbury Theological Seminary, complement his other significant contributions to understanding the life of total commitment in the fullness of the Spirit.

Although the essays are the substance of lectures originally given to college students, their style is such that the book serves as an excellent summary of the history and practice of Christian holiness throughout church history. In addition to an exposition of the Wesleyan doctrine of entire sanctification, the essays outline other traditional concepts of sanctification as they relate to Wesleyan biblical understanding.

Concise outlines of broad areas of theological and historical truth, the essays naturally lack detailed or extended development, however, the reader can readily identify basic outlines of the truths and issues under consideration. Here is a book pastors can use to help Christians who want an understandable exposition of the possibilities of the holy life as witnessed to in the present as well as in history.

*Melvin E. Dieter*  
*Associate Professor of Church History*

*The Holy Spirit in the Christian Life*, by W. Curry Mavis, Grand Rapids: Baker Book House, 1977. 144 pp. \$3.50.



Refusing to analyze at popular superficial levels, Dr. Mavis comes to grips with issues both psychological and religious. Pastors and church leaders will welcome the book as a study guide for groups. The kinds of questions currently asked about the work of the Holy Spirit find satisfying answers in the language of contemporary psychological man.

Dr. Mavis, Professor of Pastoral Ministry, Emeritus at Asbury Theological Seminary, concludes each chapter with provocative questions aimed to deepen one's understanding of the life of God in the soul of man. The chapters constitute excellent orientation for answering the questions with richness and meaning. Serious Christians will read and study this book with eagerness.

Occasionally the materials seem repetitious; in actuality, the author comes to grips with his concerns now this way, now that, and then still another, until at the end the tapestry begins to take on the appearance of a finished work.

The practicality of the little volume commends it: anger, guilt, anxiety are each treated; prayer, growth, truth perception are all handled carefully and helpfully. And the chapter on witnessing (number eleven) is a little classic.

Heartily recommended!

*Donald E. Demaray*

*Granger E. and Anna A. Fisher Professor of Preaching*

*A Critical Lexicon and Concordance to the English and Greek New Testament*, by Ethelbert W. Bullinger, Grand Rapids: Zondervan Publishing House, 1975. 999 pp. plus Appendices.

This reprint of a well known nineteenth century reference work will continue to find a grateful response — especially for those who work primarily from the English text and who also know how to use a concordance.

The design of the book is clear: in the words of the preface it is "to give every English word in alphabetical order, and under each, the Greek word or words so translated, with a list of passages in which the English word occurs, showing by a reference figure which is the Greek word used in each particular passage. Thus, at one view, the Greek word with its literal and derivative meanings may be found

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for every word in the English New Testament” (p. 7).

The Authorized Version (KJV) is used, but variant readings noted in critical editions are also included — especially if found in the critical text of S. P. Tagelles which the author regards as “probably the most exact representation of the ancient plenary inspired Text of the Greek New Testament ever published.” (This preface was written, however, before Westcott and Hort.)

One may take for example the word “holiness” in the Authorized Version. In this concordance under “holiness” five different Greek words are listed. Then each biblical text is listed where “holiness” is found and accompanying number tells which Greek stands behind the English word.

The body of the concordance is found by an Index of Greek words; under each is given every English word by which it is translated in the Authorized Version. The student can then go to each of these English words.

The design is simple, clever and useful, but there are certain limitations. Every year fewer people use the King James Version for study purposes. We simply need a better Greek text than it illustrates. Also the definitions of the Greek words are at times outdated since they were given before the mass of (mostly) Egyptian papyri shed their light. Finally, if a student knows enough Greek to use this volume, he would be better to use a straight Greek concordance. This volume will help the student who can barely use Greek, but who is perceptive enough to note the diversity which this concordance points out.

One final note: the concordance appears to be exhaustive, for every form of the verb “to be” is listed separately!

*Robert W. Lyon*  
*Professor of New Testament Interpretation*

*A History of the Criticism of the Acts of the Apostles*, by W. Ward Gasque, Grand Rapids: Eerdmans, 1975. 344 pp. \$20.00.

The volume is based on the doctoral dissertation written at the University of Manchester under the tutelage of F. F. Bruce and is included in the monograph series on biblical exegesis, edited by Oscar Cullmann and others.

It is the only complete work on the critical study of the book of Acts in any language. Gasque, who served as Associate Professor of New Testament at Regent College, Vancouver, succeeds in his purpose of being relatively objective while he usually ends on the conservative side of the question. His critical review of continental British and American scholars, past and present, is remarkably complete and judicious.

The Lukan scholars he admires most are H. J. Cadbury (deceased) of Harvard and F. F. Bruce, the former for his lifetime of perceptive Lukan studies and the latter for his two commentaries on the book of Acts. Among those who receive least praise are the older generations of German scholars who worked in theological categories and slighted historical, literary, archaeological and similar factors. High praise also is given to the pioneer work of Lightfoot, Conybeare, Howson, and William Ramsay.

After examining in detail the views of various scholars, he concludes that the author of Acts was also the author of the Third Gospel Luke and that Luke was both a careful writer of history and also a theologian.

On the vexing problem of reconciling Acts 15 with Galatians, he commends the researches of C. W. Emmet who concludes that Paul's visit to Jerusalem, mentioned in Acts 11, is the same visit as that mentioned in Galatians 2.

This volume is extremely helpful to those who seek perspective on Lukan scholarship. It is also useful for ascertaining Gasque's own conclusions, which are not obtrusive, but restrained and judicious. The reader will appreciate the fact that this author worked with original sources in German, French, and Latin and spared no pains to make his findings represent fairly those he is reviewing.

*George A. Turner*  
*Professor of Biblical Literature*

*The Holiness Pulpit*, Number Two, compiled by James McGraw, Kansas City: Beacon Hill Press, 1974. 110 pp. \$2.95 (cloth).

Eleven well-known preachers in the holiness movement contribute sermons to this slim volume. Material is anecdotal and experiential. Nazarene contributors have that definiteness about their work that



## *Book Reviews*

marks them in our time — that is refreshing. A sermon by Donald Shafer, a bishop in the Brethren in Christ Church, is stimulating for its social concern.

One could wish for a third volume with content reflecting biblical concerns first and foremost, and content applied from the behavioral sciences, too. Sociology and psychology, especially, have much to contribute to the field, and people are hungry for preaching that touches them where they hurt in contemporary society.

*Donald E. Demaray*

*Granger E. and Anna A. Fisher Professor of Preaching*

*Prayers and Other Resources for Public Worship*, by Horton Davies and Morris Slifer, Nashville: Abingdon, 1976. 96 pp. \$4.95.

The well-known authority in worship. Horton Davies, author of the celebrated five volume work, *Worship and Theology in England* (Princeton University Press), along with a practicing pastor, Morris Slifer, minister of visitation at First United Church of Christ, Quakertown, PA, combine their efforts to produce this little and useful anthology of worship materials. The uniqueness of the volume is just this: it organizes and takes within its compass all the kinds of materials needed in public worship experiences. While materials need not be extracted and used bodily, they provide suggestions and models for serious worship construction.

Seasonal material appears in this slim volume, along with invocations, prayers for illumination (e.g. before sermons), benedictions, dismissals, bidding prayers, offertory materials (sentences and prayers), both general and special occasion prayers, special graces, etc.

Davies and Slifer set for themselves high criteria: materials must be biblical, relevant and reverent (“avoiding all meretricious slickness and superficiality”), and straightforward (simple and honest, in other words).

Materials are numbered for easy reference and logging what has been used, and a double index (Scripture references and subjects) adds to the helpfulness of the book.

Here is a solid resource tool.

*Donald E. Demaray*

*Granger E. and Anna A. Fisher Professor of Preaching*

*Deliver Us From Fear*, by Eileen Guder, Waco, TX: Word Books, 1976. 117 pp. \$5.95.

Eileen Guder, now Mrs. William Triplett (he is a professor of music at the University of Southern California), presents us with another volume, this one a hard-hitting, insightful treatment of fear. Practical, she comes right to grips with everyday hang-ups about risk, physical danger, death and life itself. We can be grateful for this honest exposé.

We can be grateful, too, for her autobiographical openness. She tells us frankly about her own deliverances and how Jesus Christ invaded her life to release her.

What puzzles me about this book is its rather frequent negative tones. She is unhappy with the manipulative procedures used by the church (the world instead of God's Word has become the model), and with the dishonesty and fakery Christians so often demonstrate. These kinds of things she hits hard. There is no doubt in this reviewer's mind that they need hitting; the question is *how* to hit. Perhaps her result would be stronger had she been subtle, affirming, supportive. The very people who are apt to read this book may well be those who take her "scolding" subjectively . . . anyway, she has done a service for the Church and her book is to be recommended either for private reading or group discussion under supervision.

*Donald E. Demaray*

*Granger E. and Anna A. Fisher Professor of Preaching*





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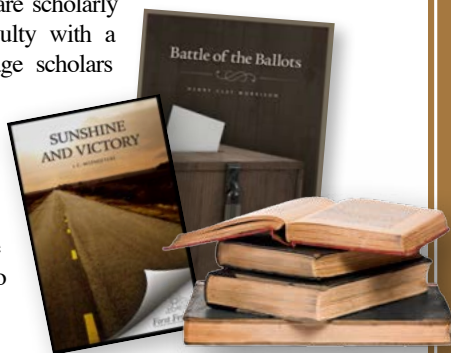
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